THE

WEEKLY ENTERTAINER.

For MONDAY, November 15, 1802.

Memorable INSTANCES *of* SWISS BRAVERY.

THE incloſed extract from a ſermon preached, a few years ſince, for the benefit of the Swiſs, will, it is hoped, be not unacceptable to the readers of the Weekly Entertainer.

" WITH the name of Switzerland has been connected, from our earlieſt years, all the worthy feelings of the heart, and all the exquiſite beauties of nature, all that the eye of taſte, or the ſoul of benevolence could require. A race of brave, and happy, and good men, animated her ſolemn rocks and glens; freedom had ſcanned the ſummit of her mountains; the unwearied hand of labour had drawn from the barren rock green herb for the ſervice of man; the peaſant with his plough, his ſword, and his book, was at once a tiller of the earth, a ſoldier, and a Chriſtian; ſometimes alſo the ſound of the tabret and harp would pierce through the roar of their torrents, and groups of the inhabitants would dance, in decent mirth, with the look and the ſtep of free and happy men.

" Into theſe hallowed retreats, in the midſt of a ſolemn truce, in ſpite of the ſtrict neutrality obſerved by the Swiſs, burſt forty thouſand French ſoldiers, hot from the carnage, and dripping with the blood of other nations: they came to no new work of horror; they had murdered other innocents; they had pillaged other temples, and deſolated other lands! In oppoſition to theſe invaders many acts of heroic valour were performed by the Swiſs. In the battle fought near Berne, one hundred and ſixty women were left dead on the field of battle, mangled almoſt to atoms: ſtill greater numbers periſhed in other places, fighting with madneſs for all they loved on earth, and throwing their bleeding bodies before their huſbands and their children. At Oberland, an old peaſant was obſerved fighting amidſt his

three children, and his ſeven grand children; they ſuſtained the combat with inconceivable bravery, calling upon each other by name tenderly; the children thronging about the old man, and guarding his hoary head. They were all deſtroyed, and this valiant race blotted from the book of living men. You will aſk, perhaps, is all this done with impunity? are there no thunders? Pauſe a little. There ſlumbers, perhaps, now on the mountains of Switzerland, ſome youthful peaſant, unconſcious of the ſoul he bears, that ſhall lead down theſe bold people from their rocks to deeds of courage ſuch as they have heard, and their fathers have told them; ſuch as have been performed by theſe magnanimous ruſtics who firſt taught ambition to reſpect the wiſdom and the ſpirit of ſimple men, righteouſly and honourably ſtruggling for liberty."

A CONTRAST.

IN the town of Stantz, in Switzerland, in the fourteenth century, Melcthal, a Swiſs general, ſurprized, and took priſoner the Auſtrian commander, who had murdered his father; he forgave him upon the ſimple condition of his not ſerving any more againſt the Swiſs cantons.

When the French got poſſeſſion of this place, they burnt it to aſhes; not in a barbarous age, but now, in an age that is called philoſophical, they burnt it, becauſe the inhabitants endeavoured to preſerve their liberty. Melcthal was a ſimple peaſant; the French are a mighty people, combined for the regeneration of Europe.

Deſcription of the Ruins of Berry Pomeroy Caſtle.

From Hyett's Guide to the Watering-Places on the S. E. Coaſt of Devon.

FOLLOWING the foot-path we wind through a venerable wood that ſcreens the ſolemn ruins of Berry Caſtle—

" Which on a dark hill ſteep and high
" Holds and charms the wand'ring eye."

The gateway and its tower (of which a ſketch is given) are nearly the whole of the remains of the baronial caſtle of the De Pomerois, who came to England with the Conqueror, and who, for their good ſervices, had no leſs than fifty-eight lordſhips beſtowed on them. Here at Berry did Radulph De Pomeroi ſeat himſelf, building this caſtle, which, from its advanta-

tageous

geous ſituation, muſt have been impregnable in thoſe days; it occupies the whole of a projecting eminence that terminates towards the north abruptly, at a great height above the glen. Towards the eaſt and weſt, the fall of the ground is ſo rapid, that it is all but perpendicular; the only part therefore that was acceſſible was on the ſouth, and this was defended by a ſtrong gateway, which was poſſeſſed of a double portcullis; within the wall was a large quadrangle; but the original ſtructure on every aſpect, (excepting the ſouthern) has been ſupplanted by other buildings, and even theſe are haſtening to decay. The caſtle and its precincts were ſold, about the year 1550, by Sir Thomas Pomeroi, to Edward Seymour, Duke of Somerſet, whoſe deſcendant, Sir Edward Seymour, inheriting the caſtle and his father's predilection for the romantic ſpot, began a moſt magnificent edifice within the walls, which was never completed, notwithſtanding the immenſe ſums tradition reports were expended on it. Berry Caſtle may be conſidered as a ſcene of unrivalled beauty. The antiquary and the painter muſt here unite in admiration, and the latter might multiply his ſketches *ad infinitum*, for in every aſpect, wherefoever he places himſelf, he will meet with ſome peculiar diſcriminated beauty; the ruinous walls and the noble trees that riſe in ſucceſſive majeſty up the ſteep aſcent, aſſume a new appearance at every turn of the road, and the diverſity never permits the attention to flag or the admiration to ceaſe. The ſcreen on the right, as you go down the dell, conſiſts of hills nearly as high as thoſe on the oppoſite ſide, and they are either clothed with fine hanging woods, or ſcarred with rough rocks of grey-tinted marble.

Characteriſtic Diſtinctions in the Features of the Copts, Turks, Greeks, &c.

From Kendal's Tranſlation of Denon's Travels in Upper and Lower Egypt.

M. DENON, obliged to confine his obſervations to objects immediately around him, noticed the facility with which, amid the variety of figures, the ſeveral races of people which inhabited Raſhid [Roſetta] might be diſtinguiſhed from each other. He concluded that this town, a ſtaple of commerce, muſt neceſſarily be a point of union between all the nations which are ſpread over the ſoil of Egypt, and muſt preſerve them with more diſtinctneſs, and more originality of character than a large city, like Kaira, where they are mixed and corrupted by the relaxation of manners. He believed that he clearly recognized in the Copt, the old Egyptian ſtock, a ſort of tawny Nubian, reſembling the ancient ſculpture of the country,

with a flat face, and hair half woolly, eyes half open, and turned upward at the angles, high cheeks, a nose rather short than flat, a wide and flat mouth, at a distance from the nose, and bordered with large lips, a beard short and scanty, little grace in the person, bowed legs, without a flowing contour, and toes and fingers long and flat. He drew the heads of several of this race; among others, one of a drunken and ignorant priest, and another of an adroit, acute, subtle calculator. These are the moral qualities, he adds, which distinguish these earlier masters of Egypt. The first epoch of their degradation may be assigned to the conquest of Cambyses, who, a jealous and furious victor, governed by terror, changed the laws, persecuted the religious rites, mutilated what he could not destroy; and who, to enforce its obedience, debased his conquest. The second epoch was that of the persecution under Diocletian, when Eypt had received the Christian faith; this persecution, which the Egyptians met with martyrdom, naturally prepared the way to their subjugation by the Mohammedans. Under the latter government, they were transformed into courtiers and agents of beys and kiashefs. In this capacity, they rob their masters daily; but in doing so, they, in a measure, only reimburse themselves, since an act of oppression, on the other part, takes from them in gross all that they have amassed in detail. To counteract this, they employ more art in concealing what they have acquired, than impudence in the acquisition.

After the Copts come the Arabs, the most numerous of the inhabitants of modern Egypt. Without having the more influence, for their importance, they seem to be placed in Egypt to people the country, to cultivate the ground, to guard the flocks, to be its animals themselves: nevertheless, they are full of fire and expression. Their eyes, sunk and almost hid, glisten with activity and character; all their lines are angular; their beard short, with pointed locks; their lips small, open, and discovering fine teeth; their arms muscular; and all the rest more agile than beautiful, more nervous than well-proportioned. It is in the fields, and still more in the Arabs of the desert, that these characteristic traits may be most decidedly perceived. Three very different classes of Arabs, however, must be distinguished: the pastor, or shepherd, who appears to be the original stock, and in whom the traits that have just been described are seen; the beduin, or wanderer, on whom the state of warfare and lofty dependence in which he lives, bestows a wild haughtiness of character; and the cultivator, or husbandman, the most civilized, the most corrupted, the most subjugated, in consequence the most debased, the most varied in form and character, of the three; as may be seen in the shechs, or chiefs of villages, the fellahs, or farmers, the fakirs, or beggars, and, to conclude

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in the manufacturers, who form the moſt abject claſs of the whole.

The Turks have beauties of a graver expreſſion, united with forms of a ſofter contour. Their thick eyelids leave leſs expreſſion in their eyes; their noſes are leſs acute, they have beautiful mouths and lips, long buſhy beards, a leſs tawny complexion, and ſhort necks. Their whole appearance is grave and dull; there is throughout a heavineſs, which they conſider noble, and which gives them an air of patronage, in ſpite of the nullity of their power: to ſpeak like an artiſt, nothing can be made of their beauty, but the beauty of a Turk.

It is not the ſame with the Greeks, who muſt already be reckoned among the ſtrangers that form a ſort of body ſeparate from the aborigines: their fine projections, their eyes full of acuteneſs and intelligence, the delicacy and pliancy of their traits and of their character, recals all that imagination can figure of their anceſtors, and all that their monuments have tranſmitted of their elegance and taſte. The abject condition to which they are reduced, on account of that fear which the ſuperiority of their minds ſtill inſpires, has filled many of them with crafty roguery; but reſtored to themſelves, they would probably ſoon become, as formerly, only ſkilfully ambitious. This is the nation of all others the moſt deſirous of a revolution, come from what quarter it might. During the ceremony of taking poſſeſſion of Raſhid, a young Greek approached M. Denon, kiſſed his ſhoulder, and with his finger on his lips, and without venturing to utter a word, clandeſtinely gave him a bunch of flowers, which he had bought for that purpoſe; an action which ſeems to develope all his ſenſations, his political opinions, his fears, and his hopes.

After theſe, come the Jews, who, in Egypt, as every where elſe, are hated without being feared, deſpiſed and repulſed without ever being driven away. Whether or not it be attributed to the proximity of Egypt to their own country, the fact is that their phyſical character is more ſtrikingly preſerved there than any where elſe: thoſe which are plain in features reſemble the Jews of Europe; while the handſome, and particularly the young, reſemble the head which painting has preſerved as that of Jeſus. In the great cities of Egypt, the Jews are the rivals of the Copts, as placemen in the cuſtoms, intendants of pecuniary concerns, and in ſhort in every thing belonging to calculation, and capable of giving the means of accumulating and concealing a fortune.

Another race of men, conſiſting of numerous individuals, is marked by very characteriſtic traits; and this is the people of Barabra, natives of the upper country, or Nubia, and the frontiers of the Habbeſh, or Abyſſinia. In theſe burning climates, frugal nature has beſtowed nothing ſuperfluous. The Barabrans have

have neither fat nor fleſh; nothing but nerves, muſcles, and tendons, more elaſtic than ſtrong: they do by activity and ſwiftneſs what others do by power. It would ſeem as if their arid ſoil had abſorbed the portion of ſubſtance which nature owed them. Their gloſſy ſkin is of a deep tranſparent black. They bear moſt reſemblance to the negroes, or natives of the weſt of Africa. Their eyes are ſunk and brilliant, and ſurmounted by elliptic eyebrows; their noſtrils are large; their noſe pointed; their mouth wide, without thick lips; their hair and beards ſcanty, and in little curls. Wrinkled early in life, but agile to its lateſt period, age manifeſts itſelf only by the whiteneſs of their beards. Their bodies continue lank and nervous. Their phyſiognomy is cheerful; they are active and well diſpoſed. They are ordinarily employed as guards of magazines and timber yards. They are clothed with a piece of white woollen cloth: they earn little; ſubſiſt on almoſt nothing; and ſerve their maſters with attachment and fidelity.

Hints reſpecting the Bite of a Mad Dog, or Rabid Animal.

[From "Hints deſigned to promote Beneficence, Temperance, and Medical Science." By John Coakley Lettſom, M. and L. L. D.]

HOWEVER reluctant I may feel in introducing ſingle caſes of medical practice, I ſee no objection to notice ſuch as aſſiſt in explaining diſeaſes, the cure of which is ſtill involved in obſcurity. For the hydrophobia ariſing from the bite of a rabid animal we have yet no remedy: it becomes therefore more intereſting to aſcertain the means of prevention; and with our inquiries, candidly to exhibit failure of ſucceſs; of which the following caſe, communicated to me by Mr. Haynes, an able ſurgeon, of Chipping Norton, affords a melancholy proof.

After this relation, I ſhall make ſome reflections, and then introduce the deciſive hiſtory and concluſive reflections afforded by my eſteemed friend, William Norris, Eſq. whoſe ſcientific knowledge is ſcarcely exceeded by his expanded philanthrophy, in liberally ſupporting uſeful public inſtitutions upon every occaſion.

Mr. Haynes's Relation.

THE ſubject of the unfortunate caſe I am about to relate, was ſervant to a gentleman in this neighbourhood, who, in the morning of the 9th September, 1793, in offering food to a bitch which had whelps, received a bite from her in the hand. Unſuſpicious of her malady, he attempted to ſtrike her, upon which the enraged animal bit him a ſecond time in the ſame hand. An attack, ſo furious, and unſuſpected, a good deal ſurpriſed him:

and, upon his mentioning the circumſtance to his fellow ſervants, an alarm was excited, the bitch was therefore properly ſecured, but not till ſhe had in her fury deſtroyed her own whelps; and in the courſe of the day ſhe died in the moſt violent ſtate of madneſs. Theſe very ſuſpicious circumſtances, one would have expected, would have induced the poor man to have applied for medical aid; but this, contrary to the advice of his friends, he neglected doing till the fourth morning after the accident; he then came for my advice. I obſerved to him how imprudently he had acted in not making his application ſooner, as I was fearful the interval was too long to render any aſſiſtance effectual; I did not, however, heſitate, in recommending the immediate exciſion of the parts, and this the patient very readily complied with. There were four wounds on his hands and fingers: which being ſuperficial, gave me an opportunity of carrying the knife to a proper depth: they bled freely after the operation, which I thought a favourable circumſtance; after the hemorrhage had ceaſed, I applied a powerful cauſtic very freely to the parts, and covered the whole with a digeſtive.

In wounds inflicted by mad animals, after the uſe of the knife, I ſhould in general prefer the actual cautery to the cauſtic, when it can be ſafely applied; but, in the preſent caſe, I thought an active cauſtic more ſafe and proper, conſidering the ſuperficial ſtate of the wounds, and their ſituation on tendinous parts. A liberal uſe of mercury, both internally, and externally, was directed, the effects of which were evident on the conſtitution in the courſe of ten or twelve days, by the appearance of a gentle ſalivation; this was moderately encouraged for the ſpace of a fortnight longer, when the uſe of mercury was omitted. After the ſeparation of the eſchars the wounds were kept open, and a free diſcharge excited from them upward of a month, by an active mercurial preparation; afterward all ſtimulating applications were laid aſide, and the ſores were readily healed over. Theſe were the means I adopted in this very unpleaſant caſe (as preventives), and they were ſuch as will, I flatter myſelf, meet with the approbation of every ingenious mind. Mr. Kingſlake, an ingenious practitioner of this place, ſaw the patient afterward, and perfectly coincided in the plan of treatment I had purſued.

I had frequent opportunities of ſeeing and converſing with the man ſome months after: he always met me with a cheerful and ſatisfied countenance, aſſured me he was perfectly well, and never felt the leaſt inconvenience from the injury. The man continued in a ſtate of perfect health, with the canine virus lying latent in his conſtitution, for the long period of nine months. On the 9th of June, 1794, he firſt experienced a ſenſation of tingling in the hand on which the injury had been received,

gradually extending towards the axilla. Unſuſpicious of the cauſe of the affection, little notice was taken of it till the ſecond day of the attack; when more urgent ſymptoms appearing, Mr. Harris, a medical gentleman near at hand, was applied to. On viſiting the patient, he found matters arrived to an alarming height; to the original affection of the arm, which was now converted into an acute pain, was ſuperadded a frequent and violent convulſive action of the muſcles of the neck and throat, with a moſt diſtreſſing impediment to ſwallow liquids, a quick full pulſe, dry tongue, and every ſymptom of general irritation. Under theſe ſuſpicious circumſtances, Mr. Harris found no difficulty in diſcovering the real nature of the caſe; he bled him ad deliquium, ordered him an antiſpaſmodic medicine for the evening, with an injunction that he ſhould be kept quiet, and deſired my attendance early in the morning. On my arrival, I found the patient labouring under the ſymptoms of hydrophobia, in their moſt violent and formidable ſtate; the convulſive affection of the muſcles of deglution was now become almoſt inceſſant, which I obſerved was aggravated by the exertion of converſation, and the ſight of liquids.

In this deplorable ſtate of the caſe, as there was a total inability to ſwallow any thing fluid, a pill, containing two grains of calomel and one of opium, was directed to be taken every two, three, or four hours; according to the effect it produced, a liberal uſe of the unguentum hydrargyri was likewiſe ordered, and the application of a ſtrong anodyne liniment to the fauces. The friends of the patient were appriſed of his real ſituation, and to prevent miſchief coercive means of reſtraint were directed, if rendered neceſſary by the violence of the paroxyſms. After enjoining theſe cautions I took my leave, and heard no more of the patient till the ſecond morning after, when I was informed of his death.

The unfavourable termination of the above caſe does not, in my opinion, at all deduct from the merits of the means that were employed, which, could they have been applied ſooner after the accident happened, I have but little doubt, would have ſecured the patient from the fatal effects of the ſubtile virus.

DR. LETTSOM'S REMARKS.

MR. HAYNES, ſenſible of his having uſed the knife freely, ſeems to attribute the failure of ſucceſs to the length of time between the bite of the dog and the exciſions of the bitten parts, which was only four days. Dr. Ruſh, Dr. Percival, Dr. Meaſe, and other writers are of opinion, that the rabid matter does not produce the diſeaſe by abſorption; and that exciſion will prevent it, provided the operation be performed at any period prior to the appearance of a rabid effect. Were this aſtabliſhed, which may admit of a doubt, Mr. Hayne's ſuſpicion would be

inadmiſſible. But as the inductions drawn by Dr. Ruſh, and others, have been rather from analogy than facts afforded by rabid caſes, the reaſoning of theſe diſtinguiſhed phyſicians muſt be received with that heſitation which medical experience authorizes. Admitting that the rabid matter were merely local, there ſeems no other way of accounting for the want of ſucceſs in the foregoing caſe, than by ſuppoſing that, with all the caution deſcribed by the ingenious writer, ſtill the exciſion had not penetrated ſo deeply as the fangs or teeth of the mad dog.

I can conceive it very difficult in flaccid parts to effect this with certainty; and would repeat here what I have formerly ſuggeſted, the application of lapis infernalis, formed to a point, to be conveyed into the cavity or opening that had been made by the tooth, and worked deeply as well as laterally, that the parts, as far as a tooth can have entered, may be thus deſtroyed. At the ſame time I do not object to exciſion by the knife, either before or after the application of a cauſtic. It may be aſked, why put the patient to the trouble and pain of two operations? The anſwer is evident, that, leſt the knife may not remove the parts as deeply as the tooth may have paſſed, for greater ſafety, the cauſtic may be preſſed afterward, if not primarily, into the bottom of the opening made by the bite and the exciſion.

I do imagine, that the application of any mineral cauſtic in a fluid ſtate, as oil of vitriol, or ſpirit of ſea-ſalt, might anſwer the ſame purpoſes as the lapis infernalis, by pervading every cavity that the tooth could poſſibly form, and, by deſtroying the fleſh, ſtop the poſſibility of any progreſs of the fatal poiſon.

It is natural for the enlightened practitioner, let his experience be ever ſo extenſive, to pauſe over the fatal iſſue of any extraordinary caſe committed to his care; and to ruminate in his own mind, whether any other means than thoſe already applied could have been attended with better ſucceſs.

In revolving over the plan adopted in the preſent caſe, perhaps the moſt experienced practitioners would ſcarcely have deviated from it. The French writers, in that intereſting volume publiſhed by the Medical Society at Paris, on the bite of rabid animals, recommended the practice as alone deciſive and ſecure. Here was not only cutting out of the parts bitten, but likewiſe a cauſtic application, and finally a ſalivation. The latter remedy has been recommended, by ſome writers, as ſingly ſufficient to prevent the rabies canina, and all have concluded that exciſion is effectual. But, after every exertion, we have here a fatal iſſue, which affords a ſufficient reaſon to attempt the preventive plan recommended, and further confirmed in the annexed paper by that experienced and humane ſurgeon, my friend William Norris, Eſq. ſurgeon to the Charter-houſe and General Diſpenſary.

(To be continued.)

ACCOUNT *of the* KNISTENEAUX INDIANS.

(Concluded from Page 373.)

MANY and various are the motives which induce a ſavage to engage in war: to prove his courage; or to revenge the death of his relations, or ſome of his tribe, by the maſſacre of an enemy. If the tribe feel themſelves called on to go to war, the elders convene the people, in order to know the general opinion. If it be for war, the chief publiſhes his intention to ſmoke, in the ſacred ſtem, at a certain period; to which ſolemnity, meditation and faſting are required, as preparatory ceremonials. When the people are thus aſſembled, and the meeting is ſanctified by the cuſtom of ſmoking, the chief enlarges on the cauſes which have called them together, and the neceſſity of the meaſures propoſed on the occaſion. He then invites thoſe who are willing to follow him, to ſmoke out of the ſacred ſtem; which is conſidered as the token of enrolment: and, if it ſhould be the general opinion that aſſiſtance is neceſſary, others are invited, with great formality, to join them. Every individual who attends theſe meetings, brings ſomething with him, as a token of his warlike intention, or as an object of ſacrifice; which, when the aſſembly diſſolves, is ſuſpended from poles over the place of council.

They have frequent feaſts, and particular circumſtances never fail to produce them, ſuch as, a tedious illneſs, long faſting, &c. On theſe occaſions, it is uſual for the perſon who means to give the entertainment, to announce his deſign, on a certain day, of opening the medicine bag, and ſmoking out of his ſacred ſtem. This declaration is conſidered as a ſacred vow, that cannot be broken. There are, alſo, ſtated periods, ſuch as the ſpring and autumn, when they engage in very long and ſolemn ceremonies. On theſe occaſions, dogs are offered as ſacrifices; and thoſe which are very fat, and milk-white, are preferred. They alſo make large offerings of their property, whatever it may be. The ſcene of theſe ceremonies is in an open incloſure, on the bank of a river or lake, and in the moſt conſpicuous ſituation; in order that ſuch as are paſſing along, or travelling, may be induced to make their offerings. There is, alſo, a particular cuſtom among them, that on theſe occaſions, if any of the tribe, or even a ſtranger, ſhould be paſſing by, and be in real want of any thing that is diſplayed as an offering, he has a right to take it, ſo that he replaces it with ſome article he can ſpare, though it be of far inferior value; but, to take or touch any thing wantonly, is conſidered as a ſacrilegious act, and highly inſulting to the great Maſter of Life—to uſe their own expreſſion—who is the ſacred object of their devotion.

The ſcene of private ſacrifice is the lodge of the perſon who performs it; which is prepared for that purpoſe by removing every

every thing out of it, and ſpreading green branches in every part. The fire and aſhes are alſo taken away. A new hearth is made of freſh earth, and another fire is lightened. The owner of the dwelling remains alone in it; and he begins the ceremony, by ſpreading a piece of new cloth, or a well dreſſed mooſe-ſkin neatly painted; on which he opens his medicine bag, and expoſes its contents, conſiſting of various articles. The principal of them is a kind of houſehold god, which is a ſmall carved image about eight inches long. Its firſt covering is of down, over which a piece of birch bark is cloſely tied, and the whole is enveloped in ſeveral folds of red and blue cloth. This little figure is an object of the moſt pious regard. The next article is his war-cap, which is decorated with the feathers and plumes of ſcarce birds, beavers, and eagle claws, &c. There is, alſo, ſuſpended from it, a quill, or feather, for every enemy whom the owner of it has ſlain in battle. The remaining contents of the bag are, a piece of Braſil tobacco; ſeveral roots and ſimples, which are in great eſtimation for their medicinal qualities; and a pipe. Theſe articles being all expoſed, and the ſtem reſting on two forks, as it muſt not touch the ground, the maſter of the lodge ſends for the perſon he moſt eſteems, who ſits down oppoſite to him. The pipe is then filled, and fixed to the ſtem. A pair of wooden pincers is provided, to put the fire in the pipe; and a double-pointed pin, to empty it of the remnant of tobacco which is not conſumed. This arrangement being made, the men aſſemble; and, ſometimes, the women are allowed to be humble ſpectators; while the moſt religious awe and ſolemnity pervades the whole. The michiniwais, or aſſiſtant, takes up the pipe, lights it, and preſents it to the officiating perſon, who receives it ſtanding, and holds it between both his hands. He then turns himſelf to the eaſt, and draws a few whiffs, which he blows to that point. The ſame ceremony he obſerves to the other three quarters, with his eyes directed upwards during the whole of it. He holds the ſtem, about the middle, between the three firſt fingers of both hands; and, raiſing them on a line with his forehead, he ſwings it three times round from the eaſt, with the ſun; when, after pointing and balancing it, in various directions, he repoſes it on the forks. He then makes a ſpeech, to explain the deſign of their being called together, which concludes with an acknowledgment of paſt mercies, and a prayer for the continuance of them, from the Maſter of Life. He then ſits down; and the whole company declare their approbation and thanks, by uttering the word "Ho!" with an emphatic prolongation of the laſt letter. The michiniwais then takes up the pipe, and holds it to the mouth of the officiating perſon; who, after ſmoking three whiffs out of it, utters a ſhort prayer. He then goes round with it, taking his courſe from eaſt to weſt, to every per-

ſon preſent; who, individually, ſay ſomething to him on the occaſion: and thus the pipe is generally ſmoked out, when, after turning it three or four times round his head, he drops it downwards, and replaces it in its original ſituation. He then returns the company thanks for their attendance, and wiſhes them, as well as the whole tribe, health and long life.

Theſe ſmoking rites precede every matter of great importance; with more or leſs of ceremony, but always with equal ſolemnity. The utility of them will appear from the following relation—

If a chief be anxious to know the diſpoſition of the people towards him, or if he wiſhes to ſettle any difference between them, he announces his intention of opening his medicine bag, and ſmoking in his ſacred ſtem: and no man who entertains a grudge againſt any of the party thus aſſembled, can ſmoke with the ſacred ſtem, as that ceremony diſſipates all differences, and is never violated.

No one can avoid attending on theſe occaſions: but a perſon may attend, and be excuſed from aſſiſting at the ceremonies, by acknowledging that he has not undergone the neceſſary purification.

If a contract be entered into, and ſolemnized by the ceremony of ſmoking, it never fails of being faithfully fulfilled. If a perſon, previous to his going a journey, leaves the ſacred ſtem as a pledge of his return, no conſideration whatever will prevent him from executing his engagement. It is, however, to be lamented, that there has, of late, been a relaxation of the duties originally attached to theſe feſtivals.

The chief, when he propoſes to make a feaſt, ſends quills, or ſmall pieces of wood, as tokens of invitation, to ſuch as he wiſhes to partake of it. At the appointed time, the prieſts arrive—each bringing a diſh, or platter, and a knife—and take their ſeats on each ſide of the chief; who receives them, ſitting, according to their reſpective ages. The pipe is then lighted, and he makes an equal diviſion of every thing that is provided. While the company are enjoying their meal, the chief ſings; and accompanies his ſong with the tambourine, or ſhiſhiquoi, or rattle. The gueſt who has firſt eaten his portion, is conſidered as the moſt diſtinguiſhed perſon. If there ſhould be any who cannot finiſh the whole of this meſs, they endeavour to prevail on ſome of their friends to eat it for them; who are rewarded, for their aſſiſtance, with ammunition and tobacco. It is proper, alſo, to remark that, at theſe feaſts, a ſmall quantity of meat or drink is ſacrificed, before they begin to eat, by throwing it into the fire, or on the earth.

Theſe feaſts differ, according to the circumſtances. Sometimes, each man's allowance is no more than he can diſpatch in a couple of hours. At other times, the quantity is ſufficient to

ſupply

ſupply each of them with food for a week, though it muſt be devoured in a day: on theſe occaſions, it is very difficult to procure ſubſtitutes; and the whole muſt be eaten, whatever time it may require. At ſome of theſe entertainments there is a more rational arrangement, when the gueſts are allowed to carry home with them the ſuperfluous part of their portions. Great care is always taken, that the bones may be burned, as it would be conſidered a profanation, were the dogs permitted to touch them.

The public feaſts are conducted in the ſame manner, but with ſome additional ceremony. Several chiefs officiate at them, and procure the neceſſary proviſions, as well as prepare a proper place of reception for the numerous company. Here the gueſts diſcourſe on publick topics: repeat the heroic deeds of their forefathers; and excite the riſing generation to follow their example. The entertainments, on theſe occaſions, conſiſt of dried meats, as it would not be practicable to dreſs a ſufficient quantity of freſh meat for ſuch a large aſſembly, though the women and children are excluded.

Similar feaſts uſed to be made at funerals, and annually, in honour of the dead: but they have been, for ſome time, growing into diſuſe, and I never had an opportunity of being preſent at any of them. The women, who are forbidden to enter the places ſacred to theſe feſtivals, dance and ſing around them: and, ſometimes, beat time to the muſic with them, which forms an agreeable contraſt.

With reſpect to their diviſions of time, they compute the length of their journies, by the number of nights paſſed in performing them, and they divide the year by the ſucceſſion of moons. In this calculation, however, they are not altogether correct, as they cannot account for the odd days.

The names which they give to the moons, are deſcriptive of the ſeveral ſeaſons—

May—Atheiky o Piſhim—Frog Moon.

June—Oppinu o Piſhim—The Moon in which birds begin to lay their eggs.

July—Aupaſcen o Piſhim—The Moon when birds caſt their feathers.

Auguſt—Aupahou o Piſhim—The Moon when young birds begin to fly.

September—Waſkiſcon o Piſhim—The Moon when the Mooſe-Deer caſt their horns.

October—Wiſac o Piſhim—The Rutting Moon.

November—Thithigon Pewai o Piſhim—Hoar-Froſt Moon.

Kuſkatinayoui o Piſhim—Ice Moon.

December—Pawatchicananaſis o Piſhim—Whirlwind Moon.

January—Kuſhapawaſticanum o Piſhim, Extreme Cold Moon.

February—Kichi Piſhim—Big Moon. Some ſay, Old Moon.

March

March—Mickyſue Piſhim—Eagle Moon.
April—Niſcaw o Piſhim—Gooſe Moon.

Theſe people know the medicinal virtues of many herbs and ſimples; and apply the roots of plants, and the bark of trees, with ſucceſs. But the conjurors, who monopolize the medical ſcience, find it neceſſary to blend myſtery with their art, and do not communicate their knowledge. Their materia medica they adminiſter in the form of purges and clyſters; but the medicines, and ſurgical operations, are ſuppoſed to derive much of their effect from magic and incantation. When a bliſter riſes in the ſoot, from the froſt, the chafing of the ſhoe, &c. they immediately open it, and apply the heated blade of a knife to the part; which, painful as it may be, is found to be efficacious. A ſharp flint ſerves them as a lancet for letting blood, as well as for ſcarification in bruiſes and ſwellings. For ſprains, the dung of an animal juſt killed is conſidered as the beſt remedy. They are very fond of European medicines, though they are ignorant of their application; and thoſe articles form an inconſiderable part of the European traffic with them.

Among their various ſuperſtitions, they believe that the vapour which is ſeen to hover over moiſt and ſwampy places, is the ſpirit of ſome perſon lately dead. They alſo fancy another ſpirit, which appears in the ſhape of a man, on the trees near the lodge of a perſon deceaſed, whoſe property has not been interred with the party, He is repreſented as bearing a gun in his hand; and it is believed, that he does not return to his reſt, till the property that has been witheld from the grave has been ſacrificed to it.

GENERAL REVIEW *of* POLITICS,

For October 1802.

FRANCE.

IN the internal regulations adopted by Bonaparte we diſcern not that ſound policy, which directed his military, and even ſome of his political, arrangements. We cannot perceive that a permanent ſenate can be leſs dangerous to his authority, than a legiſlature periodically choſen, and liable to be melted, in a ſhort time, into the maſs of the people. We cannot diſcover that a rigid police will afford more ample protection and ſecurity, than the eſteem and affections of a people. Perhaps, for the preſent, ſome reſtriction on the licentiouſneſs of the preſs may not be unneceſſary; but the conſul ought to recollect the remark of Hume, "that a whiſper may circulate as rapidly as a pamphlet."

The popularity of Bonaparte does by no means increaſe. Even the military are diſſatisfied with the rewards of their valour; it ſhould be remembered, that military bodies always act in uniſon, and their movements in politics, as in the field, are rapid and deciſive. A ſecret council, it is ſaid, has been held at the Tuilleries, to take into conſideration the ſtate of public opinion. At this meeting, ſeveral memorials were read, but that which was moſt attended to was the production of a man diſtinguiſhed during the revolution. This paper aſſerts as a principle, that the revolution has infuſed into the French people a reſtleſs deſire of change. It proceeds to enquire into the ſtate of parties. From the royaliſts and anarchiſts, the writer thinks the government has little to fear; but it has every thing to dread from a mixed party, which is the more formidable, as it has not yet betrayed its views, and becauſe its ſtrength and reſources are ſtill entire. They hold a medium between Jacobiniſm and royalty; they have agents and abettors every where, and particularly direct their attention to the diſcontented military. It was obſerved by another member of the council, that the ſtate of public opinion was very alarming—that reports of the moſt abſurd kind were propagated concerning the views of the government, and the perſons who had acquired national property were peculiarly affected by them. From this, he inferred that a ſcheme for the ſubverſion of government was actually in exiſtence; and, as a remedy, he recommended a deportation, ſo arranged as not to give a violent ſhock to public opinion, but ſo extenſive as to compriſe the moſt active individuals of each faſhion. The reſult of this council was an inſtruction to the ſenate to deliberate on the means of eſtabliſhing a new mode of colonization, which will afford facilities of conveying away the diſcontented.

Such appears, from report, to be the actual ſtate of France; and we are fully of opinion, that nothing can avert the ſtorm that ſeems ready to break on Bonaparte, but the eſtabliſhment of a good and legal government. The general indignation, indeed, which the interference of the government, in the affairs of Switzerland, is ſaid to have excited in France is a proof that the conſul is not yet quite deſpotic.

SWITZERLAND.

The brave but unfortunate Swiſs have been obliged to obey the commands of Bonaparte, though not without diſputing his authority. That general, however, pretends, that he only interfered in order to ſecure their independence, which is adding inſult to injury. The only conſoling circumſtance is, that the conteſt, always hopeleſs, has been terminated with but little bloodſhed.

GREAT

GREAT BRITAIN.

At home, rumours are in circulation reſpecting the approach of war—we truſt they will prove mere rumours; in the ſtock exchange they may have originated—there may they remain! We have had enough, and more than enough, of bloodſhed and confuſion; nor will it be the intereſt of either France or Great Britain to burſt aſunder the bonds of amity by which they have been juſt united, and ſo ruſh onwards to each other's deſtruction.

SUMMARY *of the* MILITIA ACT,

THE following particulars of the New Militia Act are intereſting to the public in general.

The number of men to be raiſed in the weſtern counties by the act of 1786, and by the act of 1802, is ſtated to be as follows, viz.

	By the Act of 1786.	*By the Act of* 1802.
For Wilts	800	917
Hants	960	850
Dorſet	640	411
Somerſet	840	1556
Devon	1600	1512
Cornwall	640	647

The perſons liable to ſerve, are thoſe between the ages of eighteen and forty-five, as formerly.—Ballotted men to be enrolled for five years.—Subſtitutes for five years, and during the time the militia remain embodied, if they ſhall be ordered out by his majeſty within the five years.

Subſtitutes to be men of the ſame county, riding, or place, or of ſome adjoining pariſh or place, whether in the ſame county or not, able and fit for ſervice, not having more than one child.

The churchwardens or overſeers of pariſhes, with the conſent of the inhabitants at a veſtry, may provide volunteers to ſerve for their pariſhes, and may give to ſuch volunteers any ſum not exceeding ſix pounds each; for which purpoſe they may make a rate upon the inhabitants; but thoſe perſons who have been ballotted, and ſerved by themſelves or their ſubſtitutes, will not be liable to pay to ſuch rate.

EXEMPTIONS FROM THE MILITIA SERVICE.

Peers of the realm; commiſſioned officers in his majeſty's other forces, caſtles, or forts; officers on the half-pay of the the navy, army, or marines, non-commiſſioned officers and pri-

vates in his majeſty's forces; commiſſioned officers ſerving, or who have ſerved four years in the militia; reſident members of the univerſities; clergymen; teachers licenſed within the county, &c. to teach in ſome ſeparate congregation whoſe place of meeting ſhall have been duly regiſtered within twelve months previous to the general lieutenancy meeting in October; conſtables, and other peace officers; articled clerks; apprentices, ſeamen, and ſeafaring men; perſons muſtered, trained, and doing duty or employed in his majeſty's docks or dock-yards, in the Tower of London, Woolwich Warren, the gun wharfs at Portſmouth, at powder-mills, powder-magazines, or other ſtore-houſes belonging to his majeſty, under the direction of the Board of Ordnance; perſons free of the company of watermen of the river Thames; poor men who have more than one child born in wedlock; perſons who have ſerved perſonally, or by ſubſtitute, under any of the former militia acts, until by rotation it ſhall come to their turn; perſons ſerving in any exiſting volunteer corps, whom their commanding officers have certified to have attended the muſters, and complied with the directions of the act. Thoſe who have ſerved only as ſubſtitutes or volunteers, will not be exempt by ſuch ſervice.

AN ANECDOTE.

WHEN the regiment of Scotch greys was quartered at Worceſter, preparing for a review, and commanded by the late Lieutenant General John Douglas, then lieutenant-colonel, and all the officers had joined; among theſe were two young gentlemen, who, after a long leave of abſence, were juſt returned from France. "Theſe lads," as Colonel Douglas called them, were very talkative one day at the meſs, extolling the appearance of the French troops at a review near Verſailles, particularly the black monſequetaires, and the gens d'armes. The colonel (ſome ſtrangers of conſequence were preſent) diſliked the converſation ſo much, that though not addicted to ſwearing, he broke out, "Well, Sirs, are you done? God d——n your black monteſqutaires, and your gens d'armes too—you may praiſe them as much as you pleaſe; but by God the Inniſkillens and we have counted the *buttons on their backs* a dozen times."

A QUESTION, *by Cleon, of Penzance.*

IN a certain gentleman's kitchen, in my neighbourhood, ſtands a veſſel in the form of a cone's fruſtum; the height, and the two diameters, are, as the numbers, 7. 5, and 3, reſpectively, and it holds, when full, exactly 60 gallons, wine meaſure.—Required the dimenſions, by an algebraical operation.

Anſwer, by J. Paſcal, of Briſtol, to Glazonia's Charade, inſerted September 13.

YOUR charade I think, Sir, without much ado,
Will point out a TEA-POT quite clear to the view.

☞ We have received the like anſwer from Walter, of Devonſhire; John Channon, of Ottery; Juvenis, of Dorcheſter; John Lewis, T. Adey, and J. Bloomfield, of Poole; T. Whicker, and Henry Humphreys, of Exeter; J. Callaway, of Stalbridge; and G. Coulman, of Broadhempſton.

Anſwer, by J. Bloomfield, of Poole, to C. Mackey's Rebus, inſerted September 20.

THE MULLET is a fiſh that's often ſeen,
And is the very one that you did mean.

*** We have received the like anſwer from J. Whittle, of Upway.

Anſwer, by J. Chubb, of Everſhot, to J. Tremlett's Rebus, inſerted September 20.

THE bard is POPE, ſo much admir'd,
Which in your rebus you deſir'd.

‖†‖ We have received the like anſwer from J. Bloomfield, of Poole; John Paſcal, of Briſtol; W. Strong, H. Humphreys, and J. Squance, of Exeter; W. Bickham, jun. and W. Mann, of Aſhburton; J. Whittle, of Upway; and Juvenis, of Dorcheſter.

A CHARADE *by Juvenis, of Dorcheſter.*

HIPPOTUS' ſon, bards, firſt explore,
An author fam'd in days of yore;
Thirdly, a baneful paſſion find;
One of the furies call to mind;
The ſpangled heavens with care ſurvey,
From hence a zodiac ſign convey:
Collect the initials, join the ſame,
An ancient chieftain, gents. you'll name.

A REBUS, *by Recluſe, of Awliſcombe.*

A River, Sirs, muſt firſt be told;
And next a mountain fam'd of old;
One of the ſeaſons make appear;
Likewiſe a town in Devonſhire:
The initials will a hero tell,
Who for his country nobly fell.

A REBUS, *by Priſcilla.*

A Fiſh, ye gents. you firſt will find;
And next a metal call to mind;
A well-known fruit you'll now ſelect;
A title of Neptune then detect;
And now, to make my whole compleat,
A vowel of you I muſt intreat:
The initials join, they will ſhew clearly,
The name of her that I love dearly.

POETRY.

For the WEEKLY ENTERTAINER.

An Elegy on the Death of Miſs Clementina Mayhew, a moſt elegant and accompliſhed young Lady. She was truly a Roſe without a Thorn, but plucked by the cruel Hand of Death in the 21ſt Year of her Age.

[Written at the Foot of her Grave by Deſire of Miſs Lydia M——.]

SIC TRANSIT GLORIA MUNDI!

WHEN heavenly virtue, deck'd in beauteous veſt,
Is doom'd to ſlumber in eternal reſt,
Some tearful muſe, in ſorrow's garb array'd,
Pays her ſad tribute to the honour'd ſhade:
But when condemn'd, reluctant, to reſign
Thoſe charms, whoſe ſhield is innocence divine;
Shall I, a humble youth, ſhall I aſpire,
With ſuch a a theme, to tune the warbling lyre?
Ambitious thought! But O! deſcend thou muſe;
What the FAIR aſk 'tis madneſs to refuſe.
Let abler bards theſe humble lines diſdain,
If Lydia ſmiles my end I doubly gain.

Ye ſhades of evel propitious to my muſe!
Ye ſighs ethereal! Ye deſcending dews!
The power is your's, ſuch magic to impart,
As ſoothe's the ſorrows of my wounded heart.
O time how ſwift! how unperceiv'd thy flight!
Deaf to intreaties, unreſtrain'd by might;
Not beauty's charms, nor all the pow'rs of gold,
Thy uncurb'd reins of rapid flight withold.

Ah Clementina! lovely faded roſe!
Sleep on! ſleep on! Unconſcious of my woes:
For thee a ſtranger ſheds a friendly tear;
But tho' a ſtranger's—it is ſtill ſincere.
The trump of fame thy charms but half expreſs'd,
I heard with rapture, and conceiv'd the reſt.
Oft in the placid ſtillneſs of the eve
For rural ſcenes the noiſy town I leave;
Amid the groves, in fancy's ſportive flight,
Thy ſacred viſion charms my wondering ſight.
I ſee it ſtill—O how divinely fair!
And would not death a nymph ſo lovely ſpare?
Could not thoſe eyes (the brilliant thrones of love),
Could not thoſe cheeks, the fatal tyrant move?
Ah! could that voice (like ſome ſeraphic ſtrain),
Could that ſweet voice too ſupplicate in vain?
Alas! it could. No mortal pow'rs could ſave—
Death led the trembling captive to the grave.
And here ſhe reſts; this heap of mouldering clay
Hides all thoſe charms untimely ſnatch'd away.

Stay, ſtay, ye tears; for, ah! in vain ye flow;
Her ſoul is now unconſcious of my woe.
Nor tears of friends, nor heart-felt ſighs recall,
The once departed, long-lamented ſoul.

Fear

Fear not, ſweet Clementina! tho' theſe arms
Could ſteal from Heaven thy high-exalted charms;
Tho' robb'd of thee, we pine in hopeleſs pain,
I'd ne'er recall thee to the world again.
Tho' hard the taſk, thoſe hopes I'd, glad, reſign,
And ſacrifice my happineſs to thine.
Did'ſt thou not oft, in life's deluſive hour,
Stray thro' the groves to cull the ſweeteſt flow'r,
(The firſt fair child of ſpring), in lovely veſt,
To deck, enchanting thought! thy fairer breaſt?
Almighty power thus mark'd thy early bloom,
Juſt like a roſe amid the deſart's gloom;
And, thinking thee too fair for mortals' eyes,
Snatch'd thee to Heaven, to deck thy native ſkies.

Devon. HILARIUS.

For the WEEKLY ENTERTAINER.

On CHARITY.

WHAT yields ſuch pleaſure to a feeling mind
As power and will to ſuccour the diſtreſs'd?
The reſidence of ſuff'ring worth to find,
And bid deſpair forſake the troubled breaſt?
Where ſtern adverſity has made her ſeat,
Or dire diſeaſe has taken its abode;
Where dark deſpair has choſen its retreat,
And wretched mortals ſink beneath the load;
Where meagre famine liſts her wretched head,
And tender parents ſee their babes ſtand by,
Prattling their wiſhes that they had ſome bread,
And, "I have none," muſt be the ſad reply:
Then, when a precious tear bedews the cheek
Of innocence, that ſeem'd ordain'd to ſmile,
The feelings of the parents who can ſpeak?
What in this caſe their ſorrows can beguile?
'Tis thine, O charity! to give relief,
'Tis thine to bid their ſorrows quickly fly;
Thy influence can diſperſe their dreadful grief,
Thou in effect canſt ſay, "they ſhall not die."
Sure happineſs muſt flow from acts like theſe,
Such generous deeds will meet a ſure reward;
To give the agitated boſom eaſe,
Is to Chriſt's precepts paying due regard.
Away ye ſons of avarice! nor dare
To hope for peace, unleſs your hearts relent;
Learn with the ſons of charity to ſpare,
Know that your wealth was giv'n with that intent.
Then ſhould the ſudden ſtorms of fate ariſe,
Or ſickneſs call you to her painful bed,
When wealth withdraws or limits her ſupplies,
Or e'en when you are numbered with the dead—
If on reflection in the midnight gloom,
Your conſcience ſays that you have acted right,
Then, in this world whatever be your doom,
Your heart muſt feel unſpeakable delight:
And when the awful trump of God ſhall ſound,
The ſouls of thoſe who have not done amiſs,
Shall with a glorious diadem be crown'd,
And live in realms of never-ending bliſs.
Come charity benign! and fill my ſoul,
Teach virtue in my boſom to reſide;
Uninterrupted let thy ſway controul,
And in God's mercies teach me to confide.

CLIO.